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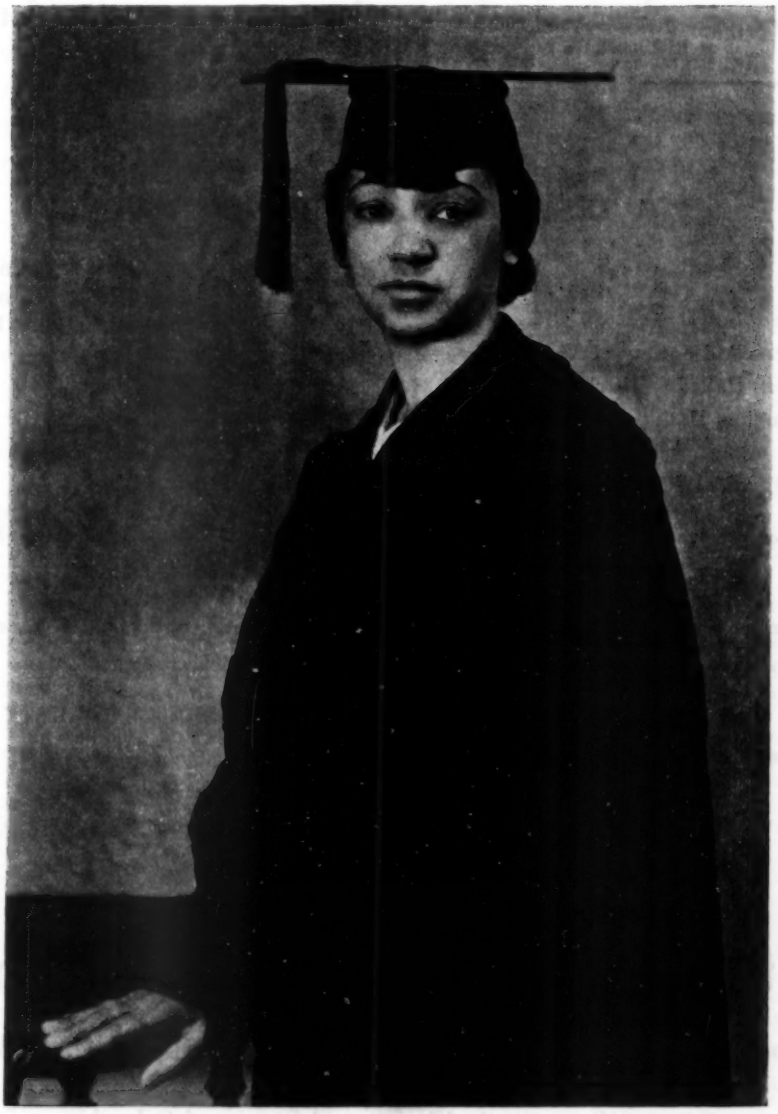

22nd ANNUAL EDUCATION NUMBER

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THE CRISIS

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A Record of the Darker Races

W. E. Burghardt Du Bois, *Editor and Manager*

Volume 40, No. 8 **Contents for August, 1933** *Whole No. 273*

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THE SEPTEMBER CRISIS

A NEW RACIAL PHILOSOPHY. With an essay on being ashamed of one's self—A discussion of "race pride."

IRA ALDRIDGE IN RUSSIA. By a Russian.

THE NEGRO BEFORE THE COURTS DURING 1932. By Harry H. Jones. And other matters of equal interest.

Apparently the way to disarm is not to talk about it.

•

Our own private idea of a vacation does not include the Amberjack, either I. or II.

•

We do not know just what the President has against universities but judged by the ruin he is spreading over professorial reputations for common sense, it must be deep and bitter.

•

Science, Religion and Art have their place in America; but if you want to evoke the inner soul of the nation just get one big bum to knock another cold before the assembled élite and the radios of the nation. Then the real America rises and howls.

•

We're getting prosperous so fast that we can't tell why or how or when. And we're still poor and hungry. But what of it? Most human beings always are.

•

We cannot get excited about the Gold Standard. It's the Bread Standard that's worrying us. Let us make the bread of the nations and we don't care a damn about their gold.

AS THE CROW FLIES

If any colored groups met as often and talked as much and accomplished as little as the white folks in the last ten years, it would be a sure sign of racial inferiority.

•

"Business conditions at Bottom are sound." Indeed and "Oh, yeah!" Well could you slip us the address of Bottom?

•

After time, money and publicity, we learn that in certain banking circles a million dollars is chicken feed and income taxes are paid by the silly. We have learned little about the hundred million fools who have no income.

•

The admitted causes of the Depression are Debts, Tarifs, Wars and Money. These are the subjects which we refuse to discuss at the W. E. C.

•

Let's see—it began in 1917, and six times since it was due to collapse. Now just when *is* Russia going to recall the Czar, re-establish Mumbo-Jumbo in its lovely churches and admit to Lombard and Wall Streets, "We have sinned"?

•

Bottoms up to Germany in new 3.2! She's going to hell as fast and proudly as a superior Nordic nation can. Here's wishing her a safe, quick journey.

•

All we need is High Prices and something to pay them with. All we ask is Employment and something to eat.

•

The finest thing about the Depression is the discovery of numbers of Americans who never were millionaires, are not now and never expect to be. This is getting to brass tacks. Now let's take a good square and appraising look at the $500 a year man as the Typical American.

•

If there is anything sillier than destroying good food and clothes so as to raise prices for the poor laboring man, we have yet to hear of it.

•

We've often heard of the hunter who dashed into camp with the bear close behind yelling: "I'm bringing him in alive!" Somehow this reminds us of Big Business and Brer Hugh Johnson.

The Crisis was founded in 1910. It is published monthly at 69 Fifth Avenue, New York, N. Y., by Crisis Publishing Company, Inc., and is the official organ of the National Association for the Advancement of Colored People. The subscription price is $1.50 a year or 15c a copy. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage, and while The Crisis uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879, and additional second class entry at Albany, N. Y.

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Address: The President, Lincoln University at Lincoln University, Pennsylvania

The Negro College

By W. E. B. DU BOIS

This is part of an address on "The Field and Function of a Negro College", delivered at the annual alumni reunion during commencement week at Fisk University last June. The complete address has been issued in pamphlet form by the University.

IT has been said many times that a Negro University is nothing more and nothing less than a university. Quite recently one of the great leaders of education in the United States, Abraham Flexner, said something of that sort concerning Howard. As President of the Board of Trustees, he said he was seeking to build not a Negro university, but a University. And by those words he brought again before our eyes the ideal of a great institution of learning which becomes a center of universal culture. With all good will toward them that say such words—it is the object of this paper to insist that there can be no college for Negroes which is not a Negro college and that while an American Negro university, just like a German or Swiss university may rightly aspire to a universal culture unhampered by limitations of race and culture, yet it must start on the earth where we sit and not in the skies whither we aspire. May I develop this thought.

In the first place, we have got to remember that here in America, in the year 1933, we have a situation which cannot be ignored. There was a time when it seemed as though we might best attack the Negro problem by ignoring its most unpleasant features. It was not and is not yet in good taste to speak generally about certain facts which characterize our situation in America. We are politically ham-strung. We have the greatest difficulty in getting suitable and remunerative work. Our education is more and more not only being confined to our own schools but to a segregated public school system far below the average of the nation with one-third of our children continuously out of school. And above all, and this we like least to mention, we suffer social ostracism which is so deadening and discouraging that we are compelled either to lie about it or to turn our faces to the red flag of revolution. It consists of studied and repeated and emphasized public insult of the sort which during all the long history of the world has led men to kill or be killed. And in the full face of any effort which any black man may make to escape this ostracism for himself, stands this flaming sword of racial doctrine which will distract his effort and energy if it does not lead him to spiritual suicide.

We boast and have right to boast of our accomplishment between the days that I studied here and this 45th Anniversary of my graduation. It is a calm appraisal of fact to say that the history of modern civilization cannot surpass if it can parallel the advance of American Negroes in every essential line of culture in these years. And yet, when we have said this we must have the common courage honestly to admit that every step we have made forward has been greeted by a step backward on the part of the American public in caste intolerance, mob law and racial hatred.

I need but remind you that when I graduated from Fisk there was no "Jim Crow" car in Tennessee and I saw Hunter of '89 once sweep a brakeman aside at the Union Station and escort a crowd of Fisk students into the first-class seats for which they had paid. There was no legal disfranchisement and a black Fiskite sat in the Legislature; and while the Chancellor of the Vanderbilt University had annually to be re-introduced to the President of Fisk, yet no white Southern group presumed to dictate the internal social life of this institution.

Manifestly with all that can be said, pro and con, and in extenuation, and by way of excuse and hope, this is the situation and we know it. There is no human way by which these facts can be ignored. We cannot do our daily work, sing a song or write a book or carry on a university and act as though these things were not.

If this is true, then no matter how much we may dislike the statement, the American Negro problem is and must be the center of the Negro American university. It has got to be. You are teaching Negroes. There is no use pretending that you are teaching Chinese or that you are teaching white Americans or that you are teaching citizens of the world. You are teaching American Negroes in 1933, and they are the subjects of a caste system in the Republic of the United States of America and their life problem is primarily this problem of caste.

Upon these foundations, therefore, your university must start and build. Nor is the thing so entirely unusual or unheard of as it sounds. A university in Spain is not simply a university. It is a Spanish university. It is a university located in Spain. It uses the Spanish language. It starts with Spanish history and makes conditions in Spain the starting point of its teaching. Its education is for Spaniards,—not for them as they may be or ought to be, but as they are with their present problems and disadvantages and opportunities.

In other words, the Spanish university is founded and grounded in Spain, just as surely as a French university is French. There are some people who have difficulty in apprehending this very clear truth. They assume, for instance, that the French university is in a singular sense universal, and is based on a comprehension and inclusion of all mankind and of their problems. But it is not so, and the assumption that it is arises simply because so much of French culture has been built into universal civilization. A French university is founded in France; it uses the French language and assumes a knowledge of French history. The present problems of the French people are its major problems and it becomes universal only so far as other peoples of the world comprehend and are at one with France in its mighty and beautiful history.

In the same way, a Negro university in the United States of America begins with Negroes. It uses that variety of the English idiom which they understand; and above all, it is founded or it should be founded on a knowledge of the history of their people in Africa and in the United States, and their present condition. Without white-washing or translating wish into fact, it begins with that; and then it asks how shall these young men and women be trained to earn a living and live a life under the circumstances in which they find themselves or with such changing of those circumstances as time and work and determination will permit.

Is this statement of the field of a Negro university a denial of aspiration or a change from older ideals? I do not think it is, although I admit in my own mind some change of thought and modification of method. The system of learning which bases its self upon the actual condition of certain classes and groups of human beings is tempted to suppress a minor premise of fatal menace. It proposes that the knowledge given and the methods pursued in such institutions of learning shall be for the definite object of perpetuating present conditions or of leaving their amelioration in the hands of and at the initiative of other forces and other folk. This

was the great criticism that those of us who fought for higher education of Negroes thirty years ago, brought against the industrial school.

The industrial school founded itself and rightly upon the actual situation of American Negroes and said: "What can be done to change this situation?" And its answer was: "A training in technique and method such as would incorporate the disadvantaged group into the industrial organization of the country, and in that organization the leaders of the Negro had perfect faith. Since that day the industrial machine has cracked and groaned. Its technique has changed faster than any school could teach; the relations of capital and labor have increased in complication and it has become so clear that Negro poverty is not primarily caused by ignorance of technical knowledge that the industrial school has almost surrendered its program.

In opposition to that, the opponents of college training in those earlier years said: "What black men need is the broader and more universal training so that they can apply the general principle of knowledge to the particular circumstances of their condition."

Here again was the indubitable truth but incomplete truth. The technical problem lay in the method of teaching this broader and more universal truth and here just as in the industrial program, we must start where we are and not where we wish to be.

As I said a few years ago at Howard University, both these positions had thus something of truth and right. Because of the peculiar economic situation in our country the program of the industrial school came to grief first and has practically been given up. Starting even though we may with the actual condition of the negro peasant and artisan, we cannot ameliorate his condition simply by learning a trade which is the technique of a passing era. More vision and knowledge is needed than that. But on the other hand, while the Negro college of a generation ago set down a defensible and true program of applying knowledge to facts, it unfortunately could not completely carry it out, and it did not carry it out, because the one thing that the industrial philosophy gave to education, the Negro college did not take and that was that the university education of black men in the United States must be grounded in the condition and work of those black men!

On the other hand, it would be of course idiotic to say, as the former industrial philosophy almost said, that so far as most black men are concerned education must stop with this. No, starting with present conditions and using the facts and the knowledge of the present situation of American Negroes, the Negro university expands toward the possession and the conquest of all knowledge. It seeks from a beginning of the history of the Negro in America and in Africa to interpret all history; from a beginning of social development among Negro slaves and freedmen in America and Negro tribes and kingdoms in Africa, to interpret and understand the social development of all mankind in all ages. It seeks to reach modern science of matter and life from the surroundings and habits and aptitudes of American Negroes and thus lead up to understanding of life and matter in the universe.

And this is a different program than a similar function would be in a white university or in a Russian university or in an English university, because it starts from a different point. It is a matter of beginnings and integrations of one group which sweep instinctive knowledge and inheritance and current reactions into a universal world of science, sociology and art. In no other way can the American Negro College function. It cannot begin with history and lead to Negro History. It cannot start with sociology and lead to Negro sociology.

Why was it that the Renaissance of literature which began among Negroes ten years ago has never taken real and lasting root? It was because it was a transplanted and exotic thing. It was a literature written for the benefit of white people and at the behest of white readers, and starting out privately from the white point of view. It never had a real Negro constituency and it did not grow out of the inmost heart and frank experience of Negroes; on such an artificial basis no real literature can grow.

On the other hand, if starting in a great Negro university you have knowledge, beginning with the particular, and going out to universal comprehension and unhampered expression; you are going to begin to realize for the American Negro the full life which is denied him now. And then after that comes a realization of the older object of our college — to bring this universal culture down and apply it to the individual life and individual conditions of living Negroes.

The university must become not simply a center of knowledge but a center of applied knowledge and guide of action. And this is all the more necessary now since we easily see that planned action especially in economic life, is going to be the watchword of civilization.

If the college does not thus root itself in the group life and afterward apply its knowledge and culture to actual living, other social organs must replace the college in this function. A strong, intelligent family life may adjust the student to higher culture; and, too, a social clan may receive the graduate and induct him into life. This has happened and is happening among a minority of privileged people. But it costs society a fatal price. It tends to hinder progress and hamper change; it makes Education, propaganda for things as they are. It leaves the mass of those without family training and without social standing misfits and rebels who despite their education are uneducated in its meaning and application. The only college which stands for the progress of all, mass as well as aristocracy, functions in root and blossom as well as in the overshadowing and heaven-filling tree. No system of learning — no university can be universal before it is German, French, Negro. Grounded in inexorable fact and condition, in Poland, Italy or elsewhere, it may seek the universal and haply it may find it — and finding it, bring it down to earth and us.

We have imbibed from the surrounding white world a childish idea of Progress. Progress means bigger and better results always and forever. But there is no such rule of Life. In 6000 years of human culture, the losses and retrogressions have been enormous. We have no assurance this twentieth century civilization will survive. We do not know that American Negroes will survive. There are sinister signs about us, antecedent to and unconnected with the Great Depression. The organized might of industry north and south is relegating the Negro to the edge of survival and using him as a labor reservoir on starvation wage. No secure professional class, no science, literature, nor art can live on such a sub-soil. It is an insistent, deep-throated cry for rescue, guidance and organized advance that greets the black leader today, and the college that trains him has got to let him know at least as much about the great black miners' strike in Alabama as about the age of Pericles.

We are on the threshold of a new era. Let us not deceive ourselves with outworn ideals of wealth and servants and luxuries, reared on a foundation of ignorance, starvation and want. Instinctively, we have absorbed these ideals from our twisted white American environment. This new economic planning is not for us unless we do it. Unless the American Negro today, led by trained university men of broad vision, sits down to work out by economics and mathematics, by physics and chemistry, by history and sociology, exactly how and where he is to earn a living and how he is to establish a reasonable Life in the United States or elsewhere — unless this is done, the university has missed its field and function and the American Negro is doomed to be a suppressed and inferior caste in the United States for incalculable time.

Here, then, is a job for the American Negro university. It cannot be successfully ignored or dodged without the growing menace of disaster. I lay the problem before you as one which you must not ignore.

To carry out this plan, two things and only two things are necessary,—teachers and students. Buildings and endowments may help, but they are not indispensable. It is necessary first to have teachers who comprehend this program and know how to make it live among their students. This is calling for a good deal, because it asks that teachers teach that which they have learned in no American school and which they never will learn until we have a Negro university of the sort that I am visioning. No teacher, black or white, who comes to a university like Fisk, filled simply with general ideas of human culture or general knowledge of disembodied science, is going to make a university of this school. Because a university is made of human beings, learning of the things they do not know from the things they do know in their own lives.

And secondly, we must have students. They must be chosen for their ability to learn. There is always the temptation to assume that the children of privileged classes, the rich, the noble, the white, are those who can best take education. One has but to express this to realize its utter futility. But perhaps the most dangerous thing among us is for us, without thought, to imitate the white world and assume that we can choose students at Fisk because of the amount of money which their parents have happened to get hold of. That basis of selection is going to give us an extraordinary aggregation. We want, by the nicest methods possible, to seek out the talented and the gifted among our constituency, quite regardless of their wealth or position, and to fill this university and similar institutions with persons who have got brains enough to take fullest advantage of what the university offers. There is no other way. With teachers who know what they are teaching and whom they are teaching, and the life that surrounds both the knowledge and the knower, and with students who have the capacity and the will to absorb this knowledge, we can build the sort of Negro university which will emancipate not simply the black folk of the United States, but those white folk who in their effort to suppress Negroes have killed their own culture.

Men in their desperate effort to replace equality with caste and to build inordinate wealth on a foundation of abject poverty have succeeded in killing democracy, art and religion.

Only a universal system of learning, rooted in the will and condition of the masses and blossoming from that manure up toward the stars is worth the name. Once builded it can only grow as it brings down sunlight and starshine and impregnates the mud.

The chief obstacle in this rich land endowed with every national resource and with the abilities of a hundred different peoples — the chief and only obstacle to the coming of that kingdom of economic equality which is the only logical end of work, is the determination of the white world to keep the black world poor and make themselves rich. The disaster which this selfish and short-sighted policy has brought, lies at the bottom of this present depression, and too, its cure lies beside it. Your clear vision of a world without wealth, of capital without profit, of income based on work alone, is the path out not only for you but for all men.

Is not this a program of segregation, emphasis of race and particularism as against national unity and universal humanity? It is and it is not by choice but by force; you do not get humanity by wishing it nor do you become American citizens simply because you want to. A Negro university, from its high ground of unfaltering facing of the Truth, from its unblinking stare at hard facts does not advocate segregation by race; it simply accepts the bald fact that we are segregated, apart, hammered into a separate unity by spiritual intolerance and legal sanction backed by mob law, and that this separation is growing in strength and fixation; that it is worse today than a half century ago and that no character, address, culture or desert is going to change it in our day or for centuries to come. Recognizing this brute fact, groups of cultured, trained and devoted men gathering in great institutions of learning proceed to ask: What are we going to do about it? It is silly to ignore the gloss of truth; it is idiotic to proceed as though we were white or yellow, English or Russian. Here we stand. We are American Negroes. It is beside the point to ask whether we form a real race. Biologically we are mingled of all conceivable elements, but race is psychology, not biology; and psychologically we are a unified race with one history, one red memory and one revolt. It is not ours to argue whether we will be segregated or whether we ought to be a caste. We are segregated; we are a caste. This is our given and at present unalterable fact. Our problem is: How far and in what way can we consciously and scientifically guide our future so as to insure our physical survival, our spiritual freedom and our social growth? Either we do this or we die. There is no alternative. If America proposed the murder of this group, its moral descent into imbecility and crime and its utter loss of manhood, self-assertion and courage, the sooner we realize this the better. By that great line of McKay:

> "If we must die, let it not be like hogs."

But the alternative of not dying like hogs is not that of dying or killing like snarling dogs. It is rather conquering the world by thought and brain and plan; by expression and organized cultural ideals. Therefore let us not beat futile wings in impotent frenzy, but carefully plan and guide our segregated life, organize in industry and politics to protect it and expand it and above all to give it unhampered spiritual expression in art and literature. It is the counsel of fear and cowardice to say this cannot be done. What must be can be and it is only a question of Science and Sacrifice to bring the great consummation.

What that will be, no one knows. It may be a great physical segregation of the world along the Color Line; it may be an economic rebirth which ensures spiritual and group integrity amid physical diversity. It may be utter annihilation of class and race and color barriers in one ultimate mankind, differentiated by talent, susceptibility and gift — but any of these ends are matters of long centuries and not years. We live in years, swift-flying, transient years. We hold the possible future in our hands but not by wish and will, only by thought, plan, knowledge and organization. If the college can pour into the coming age an American Negro who knows himself and his plight and how to protect himself and fight race prejudice, then the world of our dream will come and not otherwise.

Revolt

By Jessie Carter

HANG out the scarlet cloak of the general; I am avid for action.
I am weary past all forbearance of borrowed observations and underfoot complacencies; I am restless of traditional limitations while a maturer harvest may lie beyond the frontier.
Stir up the dust of the well beaten paths and let us prepare for new trails and warm footprints.
Today cries like a petulant child ready to be lulled or chastised.
What is the forfeit but the placid surfaces, the unobtrusive hollows and the barren mounds?
Scarlet, scarlet the standard we display this day and go we forth with burnished helmets and new tightened sandals in the glowing morning sun.

Black Man's Music

By SHIRLEY GRAHAM

A fantasy of sound, scarce heard and yet,
insistent as a heart beat in the night time.
A song, so irresistible with charm that
straight into the soul it sinks,
And breaking down all bars of prejudice
and pride, there it remains.
A blare of noise that crashes as it pulls,
Pale fingers dancing over ivory keys
While naked black feet thump strange
rhythms on huge tom-toms.
This is the black man's music.

NO one can deny that the Negro has climbed to a place of real recognition in the world of music. In fact, white America is inclined to pat him on the head and to speak in patronizing terms of his musical talents. The average white audience will loudly applaud any four dark-skinned male singers and will praise extravagently any aggregation of church choirs which may term itself a chorus; *provided* these "quartettes" and "choruses" stick to "their own music". Is it possible to draw a distinct line between white and black music in America? I think not.

We may ignore the jazz band with its wild syncopation and weird dissonances, but the world scornfully dances on and begs for more. Come with me to the symphony concert and you will find that percussion instruments are becoming more and more prominent and muted cornets and measured beats throb through the program. When Dvorak wrote his "New World Symphony" several years ago, there was little doubt that it had been built upon Negro themes, however much that fact may be disputed now. George Gershwin introduced his "Rhapsody in Blue" with a black dancer on a tom-tom. "The Peanut Vender" may have come from Cuba or Mexico, but he certainly hails from the "colored neighborhood". Were not students from the Latin Quarter years ago dancing the rumba at the "Bal de Negre"? The truth is that Negro idioms and forms of musical expression are no longer confined to Negroes. Negro music has become American music.

One may ask in alarm: "What is this influence which is creeping into modern music? Is it a baneful thing to be crushed out? Is music degenerating? Is there any reason to believe that these contributions will stand the test of time or that they will mean anything in the evolution of this youngest of all the arts?" Serious students cannot close their ears to the denunciations of such men as Stoddard who warns against this "Rising Tide of Color". Almost every anthropoligist presented in our schools agrees that the black man has done nothing in the past and that his influence upon present culture is either negligible or dangerous. If this is true then modern music is in grave danger.

It will be remembered that in August, 1932, Miss Graham produced a new Negro opera "Tom Tom" in Cleveland, Ohio, while she was still a student at Oberlin. It brought her widespread praise.

It is a time honored custom to judge the future by the past. Let us then seek light upon these questions by turning the pages of history. Has the black man ever before influenced music? If he did, was it to destroy or to build? Friedenthral, the German musicalogist considers these very questions in his "Musik, Tanz und Dichtung bei den Kreolen Amerikas". Writing of the music of southern Europe he says:

> "Here then, two races confronted each other (Spanish and African), both highly musical but reared in different musical worlds. No wonder that the Spaniards also benefited from and promptly took up these remarkable rhythms into their own music. Of all these rhythms, however, the simplest which can be heard from all Negroes is that which we have already learned is the rhythm of the Habanera. The melody of the Habanera, which we would derive from Middle or Southern Spain, and the rhythm which accompanies it and had its origin in Africa, therefore represents the union of Spanish spirit with African technique."

The words open up a world of speculation. We know, of course, of the powerful kingdom set up in Spain by the Mohammedans. Bear in mind the fact that the term "Mohammedans" is purely a religious one and now consider these lines from Thompson's "Economic and Social History of the Middle Ages":

> "Romans had never succeeded in breaking up Berber and Moorish clans dwelling in the mountainous country of northern Africa. When conquered (by the Arabs) Berbers became the most fanatical and warlike of all nations subject to Islam. It was they who really effected the Mohammedan conquest of Spain under their Berber chieftain Tarif ibn Malik Abuzura, whose name has been given to the city of Tarifa."

These black Berbers were, then, the leaders in this conquest and the armies which sailed across the narrow channel were made up of the hordes of people who had been gathered as the Arabs swept across Africa and united them under the Crescent. For it must be remembered that the Crescent, unlike the Cross, united peoples into a powerful brotherhood which lost all distinctions of race and color.

The Arabian Mohammedans had little interest in music. The Prophet had forbidden the use of music in worship and his original followers were not inclined to transgress his teachings. The Spain which had been taken was a stronghold of Roman Catholicism. Certainly the scattered remnants of these conquered people found nothing of interest in the barbarous clash of cymbals, jingle of tambourines and plucking of African guitars. Who was it then who first combined Spanish melodies and African rhythms? Who then built up the music which two hundred years later fell upon European ears with such startling results? Recall that neither in mediaeval nor ancient society did musicians come from the upper ranks. It was not therefore the masters of the Alhambra or rich merchants of Cordova who made a new music under Spanish skies. No, that music was made in the court yards and on the streets by those people of no importance who had followed the great ones into Spain. They had brought with them their instruments from Africa. Old Spain had only the Roman lute, the viol and a few reed instruments, but with the coming of these new peoples were introduced instruments to beat, instruments to shake and jingle and pluck and beat again with stamping of feet and clapping of hands combined with song. As the years passed the "younger generation" of Spanish nobles, themselves of mixed blood, liked this music of the streets and began to use and *develop* it. (I beg you bear in mind the word "develop".) And so we have the rise of the Troubadours and later the Trouveres. "The Trouveres of northern France seem to have caught their first inspiration from the Troubadours and to have imitated them largely in choice of themes, treatment and spirit."* Before these measured, lilting melodies the cold, unmeasured Gregorian modes gradually gave

* Pratt's "History of Music".

way. Major and minor scales came into use and our modern conception of harmony was born. A long stretch perhaps between the birth of the Habanera rhythm and Caccini's opera at Florence, Italy in 1600, yet in the great onward march of civilization a few hundred years matter very little.

This is a brief page from history. What of the future?

Black men have influenced the music of Europe, but only the names of Troubadours, of Trouveres, of Meistersingers come down to us on the pages of history. Why? Because these were the groups who took this *new music and built it into structures which could not fall.* Will we be content to be merely the "jongliers" of today and tomorrow as we were of yesterday? Are we stamping our names upon the music of today?

The Fisk Jubilee Singers blazed a path; they marched around the walls of Jericho and "da walls came a-tumblin' down". Eager dark-skinned men of the passing generation have straightened crooked roads and laid firm foundations. Now the challenge comes to us, the New Negro. Firmly, I do believe in the innate artistic soul of the Negro. Age-old wisdom purified and beaten down by suffering, pain and hurt to which we are constantly exposed, whimsical fancy, soaring high hopes, all these and more like smothering coals lie planted in our beings. This is our heritage, first handed down to us when our forefathers guarded the head waters of the Nile—a sacred trust.

But do not be deceived or lulled to sleep by a complacent acceptance. Artistic achievement is not assured because one may possess an artistic temperament. I once heard a great master say, as he shrugged his shoulders and turned the palms of his hands upward: "Ach! Yes, a voice! Everybody has a voice. Does, then, a voice make a singer?" Certainly it does not. Neither do long, supple, flexible fingers make a pianist, nor does an ear attuned to close harmony make a composer. True, one does not try to imagine a singer without a voice, nor a virtuoso without strong, supple fingers, nor a composer without a delicately tuned ear. We cannot forget, however, that the fingers of one of the world's greatest pianist were badly crippled, and that when Beethoven wrote his masterpiece he was stone deaf. No, there is much more—work, patience and more work; misunderstandings, little successes and big failures, concentration, sacrifices and the ability to come back time and time again. The lives of great musicians are filled with failures and disappointments, but they are also filled with an unswerving purpose.

Black man's music has become America's music. It will not die. The only question is: Will black men live on throughout the ages with their spirituals, with their peculiar rhythms and haunting melodies or will they fall by the wayside, forgotten.

Negro Education in Georgia

J. C. Dixon, State Supervisor of Education, recently addressed the Superintendents' meeting at Macon, and his address has been published in the High School Quarterly, *issued by the University of Georgia. We quote the following paragraphs from this frank and courageous address.*

WHEN asked to discuss or comment on the education of Negro children in Georgia, one wonders just where to begin and where to stop, what to say and what not to say. It would be easy and soothingly soporific to beguile ourselves with a recount of what has been done in this field. We can refer with pride to the 269 Rosenwald school buildings which have been constructed in Georgia. Yet, only 4 states have built fewer than has Georgia. We can point the inquirer to the better teaching equipment in the Rosenwald schools, but we prefer to hang a curtain of silence around it in Negro school buildings in general. We are justly proud of the 2,451 Georgia Negro school teachers who are reported as qualified for state teachers' certificates, but we coyly fail to refer to the 2,876 who are not so qualified, and it is very easy indeed to overlook the fact that some (if not many) of these 2,876 do not have county licenses and some have never been beyond the third and fourth grades of the elementary schools. We, naturally though casually, mention to our visitors that we pay some of our Negro teachers $150.00 per month for twelve months, but how easy it is to forget that other teacher who receives $18.00 per month for four or five months. We rejoice that there are three counties which together operate 13 teams and trucks which transport 361 Negro children; we do not like to think of the other thousands who slip and slide over muddy roads in the cold, rainy weather of our dreary winter months (when, by the way, Negro children receive most of their educational opportunities). We do not like to consider together, or even allow to be mentioned, the agricultural economic factors which cause the operation of schools for Negroes during the winter months between the harvesting of the old and the planting of the new crops, the inclemency of the weather, and the physical condition of school buildings for Negro children. (There are counties in Georgia which do not own a single Negro school building.) In Georgia during 1929, seven hundred and forty-two white people and one thousand one hundred and forty-eight Negroes died as a result of the ravages of tuberculosis. In 1930 seven hundred and seventy-four white people, and fourteen hundred and one Negroes died in like manner. The Board of Health estimates that only one in ten of those having tuberculosis dies annually. On this basis approximately fifteen thousand Negroes in Georgia are suffering from tuberculosis today. I firmly believe that some of the Negro's supersusceptibility to this dread disease may be traced to the extreme exposure to which, as a school child, he was subjected.

It is, I think, economically, politically, and otherwise unsound, if not impossible, for two ethnic groups to coexist at different levels. There is a sociological law forcing race groups, living together but at different levels, to gravitate towards a common level just as there is a physical law forcing liquids properly related or connected to seek a common level. Three adjustments are possible, however, in such a sociological situation. The lower group may rise and the upper fall to a common level; the upper group may descend to the level of the lower; or the lower may be raised to the level of the upper. The preferable adjustment is apparent and evident.

Progress in a democracy is to some extent directly related to and dependent on Education. Progress may not be measured by one division of the electorate. It can only be measured by the sum total of the progress of the constituent parts. Per capita wealth in Georgia reflects the per capita wealth of Georgia Negroes; per capita citizenship of Georgians reflects the per capita citizenship of Georgia Negroes.

If, as we claim, Education is a public function of the state, we cannot simply offer to a child the quality and amount of public Education he can pay for.

Public policy based on such a theory would recognize the old tenets of special privilege growing out of the possession of wealth. It would be equivalent to saying that the financial rating of his father, rather than his own mental ability and ambition, should set the upper limits of a child's Education.

Lack of an adequate education constitutes an economic loss, intensifies the possibility of maladjustment to the social group, and increases the number of social pariahs and governmental wards.

Though the fact may have been over stressed and exaggerated in education propaganda of the last decade, it is, I think, still true that education has an economic value for the individual and for society. Does not the per capita wealth of Georgia and the other Southern states bear mute but cruel witness to this fact? Jails, prisons, and county chain-gangs of Georgia are crowded today. Only recently we read in our daily newspapers of the effort one county made to return convicts to the Prison Commission. Our last Legislature appropriated $200,000 to buy 6,935 acres of land and to construct a new state prison.

A recent study by Mr. Lawes, Warden of Sing Sing, indicates fairly definitely that the criminal group now incarcerated in our penal institutions is largely uneducated. On December 31, 1930, 73.47 per cent of the state prisoners in Georgia were Negroes. Will you not agree with me that they are mostly uneducated or only slightly so?

It is certainly more reasonable, more logical, and more humane (and I am not so sure that it is not cheaper) to spend money to train people into good citizenship than it is to operate penal and corrective institutions for them when they are not so trained.

We have long since abandoned the theory of inherited criminal tendencies and now know that the presence of certain environmental factors and the lack of others constitute the warp and woof of the criminal background.

The failure of the white parent to see to it that his child has taken advantage of his Educational opportunities is pathetic. (There is an elementary and a high school available to practically every white child in Georgia today.)

The failure of the white citizens of Georgia to provide reasonable Educational advantages for the Negro child is not only ethically unsound but is an evidence of poor business judgment.

School monies are derived from two general sources in Georgia—State taxes and local taxes.

The State secures money for its school funds from two sources—a statewide general property tax, and a unit of measure tax on gasoline and kerosene. The former is a five mill levy on all real and personal property and real estate; the latter is composed of a tax of one cent per gallon on gasoline and one cent per gallon on kerosene. My major interest in these forms of state taxing is that approximately $7,500,000 are now realized for Educational purposes from it.

$5,003,200 is the state common school appropriation allocated to the state's political subdivisions on a school census basis. In the distribution of this fund a county or an independent system receives the same amount of money for a Negro child between the ages of six and eighteen years as for a white child of those years. No distinction between the white and Negro census child is made by the state in the distribution of its common school fund.

The equalization fund, collected by the state through a tax on gasoline and kerosene, is distributed to the counties and independent systems on a basis involving property valuations, or wealth, average daily attendance, and other factors. Average daily attendance is probably the most important of all of these factors.

No distinction is made between a white child in school one day and a Negro child in school one day.

I shall not burden you with statistics or figures, nor shall I refer to counties by name. I do, however, think it not inappropriate to cite certain facts and figures of state-wide application.

In 1929–30 only 55 per cent of the money received, as a result of the Negro school census and Negro average daily attendance, was spent on the Education of Negro children by the counties. One hundred and forty of the 161 counties spent less on Negro Education than they received from the state alone. The seven counties of the state with large cities in them spent 96 per cent of the total spent by counties for Negroes out of local funds.

According to the last school census, 61 per cent of the census children were white and 30 per cent were colored. Ninety-one per cent of the total current expenditures for schools in 1929–30 went for white schools, 9 per cent for Negro schools.

In 1930–31 twenty-four counties spent on Negro Education from $10,000 to $15,000 less than they received for this purpose alone from the state; fifteen spent from $15,000 to $20,000 less; three spent from $20,000 to $25,000 less; two spent from $25,000 to $30,000 less; and one spent slightly in excess of $30,000 less.

The belief that large out-of-state gifts are providing public school opportunities for Negro children equal to or better than those enjoyed by white children is untenable. Only two-tenths of one per cent of the current expenditures for Negro Education in Georgia for 1929–30 were from outside sources.

If these assumptions be tenable and these facts be accurate (they come from your annual reports) is it unreasonable, even in these times, to ask you to provide better schools for Georgia's Negro children by spending more money on those purchasable things—better teachers, buildings, and equipment—which make a better school?

Rev. A. A. Watts
Th.D.
Drew

Rev. Egerton E. Hall
Ed.D.
Rutgers

John A. Davis
Summa Cum Laude
Williams

William L. Reed
A.M.
Lincoln, Pa.

William E. Carrington
A.M.
Oberlin

The American Negro in College, 1932-1933

John Malcus Ellison
Ph.D.
Drew

John Franklin Walker
Summa Cum Laude
Tufts

Ruth Ella Moore
Ph.D.
Ohio State

Martin D. Jenkins
M.S.
Northwestern

Schieffelin Claytor
Ph.D.
Pennsylvania

WE have had during the last year over 23,038 Negro youths in college and of these 2,548 have received their first degree in arts.

The enrollment in Negro institutions during the year 1932-1933 has been 20,296, from which have been graduated 2,273 with the Bachelor's degree and 209 with other degrees.

These colleges with their enrollments and graduates with the Bachelor's degree are as follows:

NEGRO COLLEGES

Name	College Enrollment	Degree of A.B. or B.S.
Howard	1,893	197
Hampton	865	101
Tennessee A & I State	843	104
Wilberforce	676	95
Virginia State	554	66
Tuskegee	552	67
West Virginia State	505	73
Miner Teachers	487	61
Langston C. A. & N.	484	34
Atlanta, Spellman & Morehouse	464	75
Prairie View State	462	27
Morgan	453	59
Fisk	449	57
Florida A. & M.	422	35
South Carolina	381	57
Kentucky State Industrial	374	33
Clark	370	56
State Teachers (Ala.)	357	13
Wiley	325	33
Stowe Teachers	320	11
Morris Brown	319	27
Bishop	306	30
Virginia Union	300	51
Lincoln, Pa.	292	66
Bluefield State Teachers	287	17
Xavier	287	22
N. C. College for Negroes	283	32
State Normal (Fayetteville, N. C.)	278	32
Johnson C. Smith & Barber-Scotia	275	47
Meharry Medical	271	81
Benedict	264	30
Lane	264	35
Le Moyne	259	22
Winston-Salem Teachers	257	25
Shaw	250	33
Southern University	267	50
Knoxville	244	46
Louisville Municipal	243	8
Texas	237	16
Talladega	217	42
Lincoln University, Mo.	207	22
Bennett	203	16
New Orleans University	201	20
Arkansas State	197	7
Elizabeth City State Normal	190	.....
St. Augustine	188	22
Paul Quinn Junior	185	.....
Houston Colored Junior	184	48
Bethune-Cookman	183	.....
Alcorn A. & M.	175	45
St. Paul Normal & Industrial	171	.....
Livingstone	152	24
Tillotson	150	15
Paine	136	14
Maryland Normal	122	.....
Straight	115	19
Rust	103	15
State A & M Inst. (Normal Ala.)	103	.....
Brick Junior	86	.....
Virginia Theological	86	7
Tougaloo	86	13
Coppin Normal	84	.....
Mary Allen Junior	82	.....
Jackson	75	10
State, Dover, Del.	69	.....
St. Philips Junior	60	.....
Morristown N. & I.	57	.....
Princess Anne Junior	10	.....
Total	20,296	2,273
Total other degrees		209

This enrollment is much higher than the enrollment recorded last year but the discrepancy is partly accounted for by the inclusion of nearly 1000 students of full college grade in various Junior Colleges, not counted last year.

Nevertheless, the college enrollment in Negro colleges seems to have increased from 17,000 to over 20,000 students. Beside those receiving the Bachelor's degree, the following institutions have bestowed the degree of Master of Arts as follows:

Howard	34
Fisk	21
Atlanta	18
Lincoln	1

The professional departments of these institutions have graduated students as follows:

Meharry Medical College:

M.D.	36
D.N.M.D.	11
Phar.G.	8

Beside 2 Dental Hygienists and 24 in nurse training.

Howard has graduated from its professional schools 80 as follows:

M.D.	42
D.M.D.	10
Phar.G.	10
LL.B.	8
B.D.	10

The enrollment of Negroes in white institutions and the number who will receive Bachelor's degrees are as follows:

	Enrollment	A.B. or B.S.
Ohio State University	250	26
Columbia University	222	15
Hunter	204	15
University of Chicago	200	8
New York University	150	6
Temple University	150	....
University of Illinois	141	28
University of Kansas	125	10
State University of Iowa	123	5
University of Cincinnati	100	20
University of Pennsylvania	95	5
College of the City of New York	75	9
University of Michigan	71	15
Boston University	70	2
University of Pittsburgh	60	....
Indiana University	70	7
Oberlin	51	10
Butler College	38	3
Western Reserve University	45	5
University of California at Los Angeles	35	6
University of Minnesota	34	3
Washburn College	33	4
University of Nebraska	32	6
St. John's College, Brooklyn	30	1
Kansas State College	26	1
University of Pennsylvania	25	8
Northwestern University	22	5
Harvard	19	3
Cornell University	22	....
University of Southern California	15	1
Pennsylvania State College	14	4
Ohio University	14	2
University of Colorado	13	3
Northeastern University	12	3
Purdue University	11	....
International Y.M.C.A. College	10	2
Bates College	9	3
Syracuse University	8	2
Yale University	8	1
Sargent School	8	1
University of Denver	7	....
Fairlham College	7	2
Portia Law School	6	....
Drake University	6	1
Michigan State College	6	....
Wellesley College	5	2
Drew University	4	....
University of Rochester	4	....
University of Oregon	4	1
University of Washington	4	....
University of Buffalo	4	....
Dartmouth College	3	....
Colorado College	3	1
Amherst College	3	1
Radcliffe College	3	1
Tufts College	3	1
University of Detroit	3	....
Rutgers University	3	1
University of New Mexico	3	....
Smith College	3	....
Mount Holyoke College	2	1
Wesleyan University	2	1
Iowa Wesleyan College	2	....
University of Akron	2	1

The following institutions have 1 Negro student each: Stanford, Grinnell, Kansas Wesleyan, Bowdoin, University of Maine, Allegheny College, Bryn Mawr.

From these colleges, beside those receiving the Bachelor's degree, the following degrees have been bestowed on Negro students:

Doctors of Philosophy	12
Masters of Arts and Science	116
Bachelors of Law	16
Doctors of Medicine	9

(Will you please turn to page 190)

The Thoughts of a Colored Girl

A Story of Realization

By MARGARET K. CUNNINGHAM

As Flapper

IT is the funniest idea that most folks have about us youngsters.

Now there is Mim or Mother, who is not old, but her ideas concerning me are hopeless; talking to me about reserve—why she doesn't seem to know that our day calls the very same word, "old timey".

I get a lecture every time I turn around; about this and that: knots are forming on the back of my neck from having it shaved; she says I should never have a razor put on it; as if I could go around and sterilize all the barbers' razors.

What are we going to do anyway? For nearly three hundred years, the women of my race have been the burden-bearers and the frumps of creation; and Lordee! we are expected to go on with this heart-breaking, soul-searing grind; bearing children, digging, scrubbing far into the night; never asking any questions, until the final night.

For what, I should like to know! The selfishness of our men, and the boys are following their footsteps; my daddy, his daddy, to the fourth generation, of the twelve tribes of Adam.

Why can't I feel free to wear what I want to, so long as I honestly labor for it? To go with my men without being humiliated by them and others? What is the matter with the world?

I have no patience. Why? Because Mim was too patient. The hours she spent "letting patience do its perfect work," prenatally have left me bereft. If she could have known clean joyous hours, need I be restless for them? Need I go forever hunting, longing for that which lies just beyond the grasp, ever near, ever fleeting, ever elusive.

The other night, I saw a "bully" knock down a girl. Two years ago she was a high school junior. He put the "skids" under her feet and started her downward trend; and now he continues his brutalizing. I wanted to scream, to tear him. I did scream, I did start at him; but Ted put me in his car and carried me from this scene of degradation, home to Mim's arms.

Ted laughed and said, I had better be glad it wasn't I. I could have died. I tell you if our mothers had been more emotional as human beings, we would be more divine. I know we should.

The bitterness locked in their hearts, as they worked and waited for, the Lord only knows, what, has encased us. Better they had drunk of Solomon's "stolen waters" and caught remorse than this thirst.

I am told, that as a race we are too young to follow the white race of women; that if they average one child each, we must average eight times as many. King of Italy! Where will they get food, clothes and learning?

Ted is not strong, so he says; and we have so many Teds too. I suppose the race is almost full of Teds. If I should resign myself to such a fate, I would have to mother Ted as often as I would the infant. It's what the mothers and wives do. Guess I'll play I don't hear.

Adam surely was a black man, for his grumbling at Eve, telling her she was the cause of his having to work, is certainly handed down. I hear it on every side. I see all these things and I tell you my heart is wormwood.

To see the rank and file of my men going along in the same old rut, hiding behind that helpmate gag, when it's all-mate—is too much for me. Just the other day, a woman who works close to me, returned home to find it bare, her husband (who swore at the altar, "I will" and "I do" in tones like a bomb) had showed his clayhoofs.

Oh! I am beyond faith, until our men take the heavy load from our backs. Until they do, they may look, and look in vain for the tot at the door.

Ted cries: "Go fifty-fifty with me, and we will buy a home, before the knot is tied." If I help to increase the population—which I shan't do—there is no way earthly for him to make it fifty-fifty if he buys fifty homes, eh?

"Pray, child," Mim says, as if I can pray when my heart is barren.

Pretense! O Columbus! I am sick almost to death of pretense.

Mim, and a great many of Mims, can smile a glad smile when their hearts are ashes. Can I? Yes, I can, but I won't.

Have I been disappointed—crossed in love? Yes, from my mother's womb, and will be until I find what she looked for and failed to find, unselfishness, trust, protection—these three—but the greatest of these is the first. The other two are embodied therein. I repeat until I find these in the future fathers of the race, I shall be restless, without patience, without faith, encased in bitterness, layers of bitterness.

As Wife

I HAVE played the fool to confound the wise, I hope. Ted and I are one. It seems but a short while, yet in truth, it is two years. The bitterness is still there in my heart, but not the boiling, seething kind. It is submerged in —no, not patience—I will not have it so, but in peace.

Ted has sold his car; had to to meet the first payment on our nest. I don't mind much, only we can't take long joy-rides as before—but we can hold hands at home,—our home.

Ted says my hands grow more lovely each day, fancy the truth of it, but Ted says it, and it sounds like new wine feels, all joyous, full of beauty.

I cannot bear the word "patience," yet Ted tells me, I have an abundance of it; and because he avows it, I am exalted.

When—but never mind that now. Do you know I have not had to mother Ted once? I am his friend, his bosom friend.

Thank God; of all the abominable atrocities, the vine supporting the oak, that one stands head and shoulders, like Saul of Israel, over all others; nothing to it.

As Mother

MY mother was right, was right, when she so kindly told me: "You will see clearly some day, dear." Ages have seemed to pass away. Dear God, forgive; I have not meant one word I have stormed. I have fought the Dragon; I have bruised the Serpent's head.

My son, my first born son! Would—What was I going to say—surely it was not bitter grief like David's—I know now. I was going to say: "Would you could know that all my bitterness has turned into a sweet smelling savor, all my restlessness into peace."

ALONG THE COLOR LINE

AMERICA

Justices and Juries

The decision of District Judge James A. Lowell which granted writ of habeas corpus to George Crawford, although reversed by the United States Circuit Court of Appeals, is not without its effect in Virginia. In Alexandria, for the first time in the history of the city, a Negro has been called as a member of a grand jury. Judge Woolls of the Corporation Court ordered the names of seven men to be placed in the grand jury of forty-eight and that the names of twenty colored persons be added to the regular jury list of his court.

Greater Provident Hospital

In Chicago, the Greater Provident Hospital has been opened for the service of Negroes. The Hospital is rated as one of the finest and best-equipped of the modern hospitals in the city.

Pan-Hellenic Council

Representatives from seven Negro Greek letter fraternities and sororities were in attendance at the fifth annual meeting of the National Pan-Hellenic council held in St. Louis, Mo. The Pan-Hellenic Council works to bring about a better understanding between national fraternities and sororities and for the interest of the Race.

In Social Service

Mrs. Ina Abernathy has been appointed supervisor of the Oakwood Office of the Chicago Unemployment Relief Service. Under her direction will come over one hundred case workers, case work aides, and office assistants, the majority of whom are white. Over 11,600 families are provided with relief by this office.

A large delegation of Negro social workers attended the National Conference of Social Work held in Detroit. Forrester B. Washington, a member of the executive board committee, Eugene Kinckle Jones, vice-president of the organization, and John Dancy, president of the Detroit council of social workers spoke.

Comrades Under Persecution
By John Henry Adams, in "Florida Sentinel"

On the New Day

Frank Crosswaith's lectures at the Harlem Socialist headquarters on Sunday afternoons held during May and June have been drawing large and interested audiences. The defeated Socialist candidate for lieutenant-governor of New York State gave a series of six lectures on the new day, its problems, gospel and program for the Negro.

Celebrating Negro Soldiers

On the Fourth of July, the National Broadcasting Company presented a musical pageant of the Negro in the Revolutionary war, the war of 1812, Civil War, Spanish American war and the World war. The pageant, written and directed by Eva Jessye included a cast of 25 in which ex-service men appeared. A two-minute prologue portrayed the character of the Late King Prempeh, ruler of the Ashantis of West Africa. All incidental music was of Negro origin.

Medical Convention

The National Medical Association will convene in Chicago during August. The facilities of the recently opened Greater Provident Hospital will be utilized in bringing to the delegates the progress made in medicine during the last 20 years. Motion pictures of cases and specimens of rare maladies will be exhibited and discussions and studies of laboratory and clinical procedure are being detailed.

Distinguished Graduates

Frank N. Snowden, Jr., of Boston, received his Master's degree from Harvard where he had already taken his Bachelor's degree. During his course, he won the Bowdoin Prize in Classics and four university scholarships.

Martin David Jenkins was awarded the Master of Science in Education by Northwestern University. During his year's graduate work he made a straight A scholastic record. He has been appointed a university fellow for the scholastic year 1933-34.

Frank J. Gordon, who received his Master of Science at the Ohio State University, has been assistant instructor in the College of Agriculture during the year.

Dr. Russell A. Dixon, Acting Dean of the College of Dentistry of Howard University, has received the degree of Master of Dental Science at Northwestern University School of Dentistry, for experimental research in Dentistry.

Enid Lucas, who graduated at Wellesley, has won a graduate scholarship for work there next year. She is spending the summer in Germany.

Frederick Douglass, III, graduated this year from the University of Vermont. He was a member of the football and track teams. He is great grandson of the renowned Frederick Douglass.

John A. Davis, who graduated at Williams College, was elected to the Phi Beta Kappa; graduated Summa Cum Laude; received final honors in English and was one of three to receive the Graves' prize for essays. He was also recipient of one of the Horace Clark prize scholarships. He will study English next year in the Graduate School of Chicago

Charles Kellar
M.S.
City of New York

Delolah B. Turner
A.M.
Columbia

B. Edna Jones Lee
A.M.
Columbia

Hattie P. Carter
A.M.
Columbia

Leon DeKalb
A.M.
Columbia

Lorenzo H. King, Jr.
A.M.
Columbia

Portia G. Harrod
A.M.
Columbia

Alfred E. Martin
M.S.
Michigan

Evelyn J. Batey
A.M.
Columbia

Amelia R. Wilcher
A.M.
Columbia

University. He is a brother of Allison Davis who is now studying anthropology in London.

Florence R. Beatty, who ranked her class of fifty-one at Fisk University, was a former CRISIS agent at Cairo, Illinois. She was Decagynian and Delta.

Mark O. Fax, Jr., who received his Bachelor's degree at Syracuse University, has been awarded the post-graduate scholarship for the highest general average in the College of Fine Arts during four years.

One of the three commencement plays written by students at Grinnell College was "Cotton Lips" by Clifton Lamb, a colored post-graduate student.

Miss Norma A. Thompson graduated from the New Jersey State Teachers' College at Montclair as the first colored A.B. She graduated Magna Cum Laude and had an "A" average in her three-months' practice at a Jersey City High School.

David Winburn received the medal for excellence in Spanish given annually by the American Association of Teachers of Spanish. He is a student at Earlham College, Richmond, Indiana.

At Ohio State University, Ruth Ella Moore received the degree of Doctor of Philosophy in Bacteriology and Marquis L. Harris, in Philosophy.

Victor G. Tulain received his Ph.D. in Chemistry at the University of Michigan.

Robert P. Barnes of the faculty of Howard University received the degree of Ph.D. in Chemistry from Howard University.

Marron Fort of Cambridge, Massachusetts received the degree of Ph.D. in physical chemistry at the Massachusetts Institute of Technology.

John Malcus Ellison, director of Religious Activities at Virginia State College has received the degree of Doctor of Philosophy from Drew University.

Mrs. Inez B. Prosser, teacher of psychology at Tougaloo College, was granted the degree of Doctor of Philosophy at the University of Cincinnati.

Hildrus A. Poindexter received the degree of Doctor of Philosophy at Columbia University.

William E. Carrington receives his degree of Master of Art and Bachelor of Divinity from Oberlin and shares the Monroe Scholarship, the highest senior award of the school. He will enter Union Theological Seminary.

Willis N. Huggins, president of the New York branch of the Association for the Study of Negro Life and History received the degree of Doctor of Philosophy in history from Fordham University.

C. L. Wilson has received the Master of Science degree in mechanical engineering from Kansas State College. Of 33 hours of graduate work, Mr. Wilson made 29 hours of A and 4 hours of B.

W. R. Ming received the degree of Doctor of Jurisprudence at Chicago University, magna cum laude. He stood sixth in his class and was a member of the Editorial Board of the University of Chicago Law Review. He was elected to the Order of Coif, National Honorary Law Fraternity.

Harry H. Pace received the degree of Doctor of Jurisprudence, cum laude, at the University of Chicago. He ranked fourth in his class and was one of the seven members of it elected to the honorary law school fraternity, Order of Lincoln.

Schieffelin Claytor received the degree of Doctor of Philosophy in mathematics at the University of Pennsylvania. Mr. Claytor was a Harrison Scholar in 1931-32 and a Harrison Fellow in 1932-33.

Joseph Franklin Walker graduated at the head of the senior class at Tufts College with summa cum laude honors. Walker was captain of the college tennis team for two years.

William L. Reed, Executive Secretary to the Governor and Council of the State of Massachusetts, received the Honorary Degree of Master of Arts at Lincoln. He was born in Virginia and admitted to the Massachusetts bar in 1911. He served two terms in the House of Representatives; one term as United States Deputy Collector of Internal Revenue, and two years as Deputy Tax Collector of the City of Boston. From 1902 to 1924, he was clerk in the Executive Department of the state, and was appointed to his present position in 1925.

Dr. J. E. Perry of Kansas City has been elected to the Board of Trustees of Meharry Medical College.

SCHOOLS

Scholarships

Howard University will offer on a competitive basis 100 scholarships to students of high scholastic standing. Approximately a fourth of the scholarships will be available to new students entering the University. Scholarships will also be awarded to students now enrolled in Howard and to students in the professional schools. They are awarded for one year and are subject to renewal. Applications for all scholarships should be made to the chairman of the scholarship committee, Howard University.

The Prairie View College Club will receive applications for its annual scholarship of $50 at Prairie View College until July 31st.

Through the education committee of the St. Louis Urban League two scholarships are open to two students, graduates of reputable colleges, who plan to study theology. Applicants must be unmarried and not be over 24 years of age.

Colleges of Medicine

In a recent report of the American Medical Association it is shown that 55 medical graduates of Meharry took examinations in eleven states during the year 1932 and only three or 5.5% failed to qualify. Of the graduates of the Howard University College of Medicine 72 graduates took examinations in thirteen states and 8 failed to qualify or 11.1%. Failures in thirteen white universities, including California, Chicago, Boston, Columbia, Syracuse and others have a record of failure from 5.9% to 18.4%.

Colleges

The North Carolina College for Negroes will begin its next year practically free from debt.

At Teachers' College, Columbia University, an inter-racial program is being carried out. On July 25, James Weldon Johnson, Dr. H. W. Odum and Mrs. Crystal B. Fauset will speak. Mrs. Rachel Davis DuBois will lead a series of five discussions on the teaching of racial appreciation and cultural backgrounds in the public school. A visit to Negro institutions and social agencies will be made. There is also a special course on Negro education by Professor Mabel Carney.

The Atlanta University Summer School, affiliated with six other institutions, has had an enrollment of 300 students, all of

T. O. Osare
A.M.
Michigan

Lilybelle Dyette
A.M.
Columbia

T. R. Solomon
A.M.
City of Detroit

Rosetta A. Berry
A.M.
Columbia

Albert Lansdown
A.M.
Southern California

college grade. They have been offered courses in art, biology, chemistry, economics, education, English, French, German, history and government, home economics, manual arts, mathematics, music, physical education, philosophy, psychology, social work and sociology.

Rosenwald Fund

The Julius Rosenwald Fund has been co-operating with public school officials and communities in the South in the construction of Negro schoolhouses, providing bus transportation for consolidated high schools, establishing school libraries, and granting scholarships. Between 1913-1932, 5,357 Negro school buildings have been erected by the fund in 883 counties of 15 Southern states, at a cost of $28,408,520. Of this, the Negroes contributed 16.64 per cent, the public school authorities 63.73 per cent and the Rosenwald Fund 15.36 per cent. The remaining 4.27 per cent came as gifts. The cost of these buildings is equal to the total value of all public school buildings in these states in 1920 and they had a normal pupil capacity of 663,615 children.

"To May 15, 1933, the Fund was given one-third the cost of 1,330 school libraries in 1,056 Negro schools located in 632 counties of 16 southern states, costing $162,510.63. Of this number 1,002 are for elementary schools and 328 for high schools. While the main value of these libraries has been to create reading habits, broaden the horizon, and increase the pleasures of the pupils and teachers, they have, also, as a by-product, enabled many schools to meet standards of the state high school accrediting agencies, as well as the Southern Association for Colleges and Secondary Schools.

The Fund has given aid on 270 school busses at 159 schools in 128 counties of 13 southern states, transporting more than 10,000 Negro pupils to consolidated high schools a distance of 8,000 miles daily, costing over a three-year period $440,000, the Fund's share being $142,253 (32 per cent)."

ART

Celebrated Players and Play

Work on the film "The Emperor Jones" goes on in full swing with Fredi Washington, star of "Run little Chillun!" and Paul Robeson, world artist leading a cast in which over a thousand Negroes appear. Ernest Haller, Hollywood's best cameraman heads the outstanding technicians who are filming the play. It is being produced by Krimsky and Cochran in Long Island and Haiti.

Radio's Colored Quartet

"The Southernaires" celebrated their third year of broadcasts over the N.B.C. airways on June 25th. During these three years national fame has come to the four young men who present each Sunday morning songs of the deep South and many old melodies they have recovered.

Solo on the Air

Ethel Waters has an eight week sustaining contract over the N.B.C. broadcast. For fifteen minutes over WJZ on Mondays and Wednesdays the celebrated singer of blues songs has the microphone. Miss Waters broadcasts from the Cotton Club in Harlem.

Music at the Fair

The Friends of Music, Inc., sponsored a program devoted to the recognition of the progress made by Negroes in music at the Century of Progress Exposition. Symphony in E. Minor by Florence E. Price, winner of the 1932 Wannamaker prize of $500 was played by the Chicago Symphony Orchestra. Miss Margaret Bonds was soloist with the orchestra playing John Alden Carpenter's "Concertina." Roland Hayes, tenor, sang.

Kansas Singers

The Deep River Plantation quartet of Kansas City, Mo., is receiving hearty receptions from Canadian audiences. The singers who successfully closed their spring season at Ontario are booked for the summer and fall.

Pulitzer Play

"In Abraham's Bosom," Pulitzer Prize play by Paul Green which attracted wide attention earlier this season in the production give it by the Repertory Playhouse, civic theatre of Seattle, Washington, with an all-Negro cast and a fine chorus of spiritual singers, was the outstanding features of the Playhouse's second annual Summer Drama Festival. The Festival lasted for four weeks, beginning June 13.

Harlem Experimental Theatre

Paul Green's "No 'Count Boy," a favorite play of Little Theatre groups, was the closing production of the Harlem Experimental Theatre, for this season. The group also gave "Queens of France" by Thornton Wilder and presented guest speakers prominent in theatrical work.

SPORTS

On Tennis Courts

Scoring eight victories in eleven matches, the New York Tennis team was awarded for another season the Cockburn Tennis Trophy. The New Yorkers won the cup from the Pennsylvania team which had defeated the New Jersey players 6-5. The matches were held on the courts of Shady Rest Country Club. Miss Ora Washington kept her women's national singles title and Reginald Weir his championship.

The second annual Southwestern tennis championships were held at Prairie View College, July 3 to 8. Tennis clubs throughout the southwest were represented.

Final arrangements for the seventeenth annual championships of the American Tennis Association have been made and the games will be conducted at Hampton Institute, Hampton, Virginia, August 14 to 19. Co-operating with the officials of Hampton to make the championships successful, are the officials of the Virginia State Tennis Association. Reservations for players and guests may be made by communicating with Major W. R. Brown at Hampton Institute, Hampton, Virginia.

Chicago Interscholastic Meet

Three high school athletes have caught the public eye with records excelling world marks at the Chicago Interscholastic Meet. They are Cornelius Johnson of Los Angeles high school who jumped 6 feet, 8⅝ inches in the high jump; Enlace Peacock, Union High School, Montclair, N. J., who smashed the world's scholastic broad jump record with a leap that measured 24 feet, 4½ inches; the sensational Jesse Owens of East Tech High School, Cleveland, who broke three records and scored a total of 30 points in the most outstanding track performance of the year. Owens made the 100-yard dash in the record time

Harold E. James
Ranking Student
Livingstone

George H. Evans
Honor in Medicine
Meharry

F. R. Beatty
Ranking Student
Fisk

William H. Watson
Honor in Dentistry
Meharry

Joseph K. Petway
Ranking Student
Tennesssee A. & I.

of 9.6 seconds, the 220-yard dash in 20.8 seconds and bettered the broad jump mark with a record of 24 feet, 11½ inches.

Skating Derby

In the Silver Roller Skating Derby held under the auspices of the *Daily News* at Central Park, St. Clair Walker a colored boy won both the half-mile and two-mile derbies in the Men's Senior Division. In the half-mile for the Junior Boys, Fred Thomas another colored lad raced across the line a winner.

WORK, WASTE, WEALTH

Dunbar Bank

The Dunbar National Bank, Harlem, will open additional banking quarters to accommodate the residents of Harlem. The bank, founded and principally owned by John D. Rockefeller, Jr., employs Negroes as tellers, bookkeepers and clerks. Robert P. Braddicks, colored, is assistant vice-president and will be in charge of the new bank.

Insurance Conference

Executives of the largest colored insurance companies were in session in Chicago, Illinois from June 21 to 23. Among the representatives were C. C. Spaulding of the North Carolina Mutual Life Insurance Co., B. Jordan, of the Southern Aid Society and Dr. J. E. Walker of the Universal Life Insurance Co.

Inventions

Samuel J. Hines, brickmason of Alexandria, La., has been granted a patent for his invention of an appliance which attached to a lawn mower will trim the edges of lawns. The best commercial offer that has come to Mr. Hines for his invention is stated to be $50,000 immediate payment and ten cents on each device sold.

A midget radio built on a pin one and a quarter inches long will be on exhibit at the World's Fair as a feature of the radio amateur convention in August. The radio set is the invention of Rufus P. Turner of Washington, D. C., former student at Massachusetts Institute of Technology.

New Jersey Civil Rights

Assembly bill No. 478 which prohibits contractors doing state work from discriminating against workers because of race, color or creed, has been signed by the Governor of New Jersey, A. Harry Moore. The bill was sponsored by Assemblyman J. Mercer Burrell of Newark.

AWARDS

The degrees of Master of surgery and Medical Doctor to Charles Drew, magna cum laude, from McGill University, Montreal, Canada. Dr. Drew is a member of Alpha Omega Alpha Honorary medical fraternity and has been an honor student at McGill for five years.

Appointment as dietitian at the Japanese Embassy to Miss Vera Beck, graduate of Indiana State College and specialist in Home Economics.

Second prize of $50 and a gold medal to J. A. Craigen, student of the Detroit College of Law, in an oratorical contest held by the college.

To Miss Edna Earle Tedd of Indianapolis, Indiana, membership in the National Honor Society, and awards in history and science at the Crispus Attacks High School.

Appointment as special assistant to the attorney-general of the United States to Robert L. Vann, Pittsburgh, Pa., attorney and editor.

To Clarence R. Whyte, principal of the Durham public school and well known in Philadelphia's civic life, appointment as a member of the Acting Committee of the Pennsylvania Prison Society.

To Charles A. Logan, Jr., of Los Angeles, ordainment to the priesthood of the Roman Catholic Church in the cathedral of St. Vibana.

To Ralph Metcalfe captaincy of the 1934 blue and gold track squad of Marquette university.

To Margaret I. Carter of Providence, R. I., a silver loving cup given to the Moorfield Civic Association to the Senior or Junior High School student to maintain the highest scholastic record of the year.

The championship of four states to Miss Annie Paige, winner in the Elks' Oratorical Contest of the sixth region.

A Rosenwald fellowship to Miss Margaret Bonds of Chicago for graduate study in music at Northwestern University.

Mary Lacey of the Trenton High School won the 2nd Annual N. A. A. C. P. State Oratorical Contest held in New Jersey. The Governor of the state presented the prizes and the Mayor of the city and many other persons of prominence were present.

MR. JAMES CROW

Don't Disturb

The Inter-racial Commission of Chicago announces its intention of bringing about intelligent cooperation between all users of Chicago's beaches and issues a list of "Don'ts" for colored bathers. Among them are: "Don't take musical instruments on the beach; don't dance on the beach; don't indulge in loud talking and laughing; don't attempt to take the law into your own hands; if anyone attempts to interfere with your liberty, call the nearest police officer or beach attendant."

Civil Action

To Dr. Channing H. Tobias, senior secretary of the International Y.M.C.A. in charge of colored work, $100 judgment has been awarded against the Horn and Hardart Restaurant under the Civil Rights Law of New York State. Dr. and Mrs. Tobias were refused service in the restaurant.

N. A. A. C. P

In some respects the Twenty-fourth Annual Conference of the N.A.A.C.P. at Chicago, June 29-July 2, was one of the most successful in the Association's history. Because of the acute financial situation, especially in Chicago, decision to hold the Conference was not finally made until five weeks before the opening date. Despite the shortness of time the Chicago Branch did efficient work in making local arrangements.

There was complete freedom of discussion and expression of opinion. To insure this the National Office placed on the program a discussion of aims and methods and invited as speakers those known to be most critical. The result was one of the liveliest sessions of the Conference. Critical discussion of the Association's methods stimulated throught, permitted those who had criticisms to offer to have their say, and stirred those of contrary mind to vocal expression of their opinion. The result was a catharsis which added measurably

His Highness the Emir of Katsina in England

to the effectiveness of the session and the Conference as a whole.

The second noticeable feature of the Chicago Conference was the presence of many alert, intelligent, trained younger delegates. One of the most impressive papers of the Conference was that of Mr. Rayford Logan in which he critically analyzed the growth and nature of liberal and radical opinion among Negroes in the United States. On the same program with Mr. Logan spoke Miss Sarah Alice Mayfield, a young white woman of Birmingham, Alabama, who told of the progress and setbacks in the development of youthful southern white opinion on the race question. At the great closing mass meeting on Sunday afternoon Charles H. Houston, Dean of the Howard University Law School, who has done brilliant work in the famous Crawford extradition case, soberly advised the ultra-conservatives and ultra-radicals to "take your bearings," to avoid change for change sake, but not to hesitate in taking intelligent action in meeting the Negro's problems.

Perhaps more than almost any other one impression brought away from the Conference was the phenomenal record of achievement by the branches and the National Office in the face of increased problems and lessened income as a result of the depression.

The Conference was essentially a workers' conference. There were no official entertainments and no frivolity, both because of the seriousness of the problems and of the situation generally facing the Negro, and because, for reasons of economy, the Conference had been cut to four days.

Thought provoking addresses were made by Professor Paul Douglas of the University of Chicago, Jane Addams of Hull House, William Pickens and Max Yergan, Nineteenth Spingarn Medalist, to whom the Medal was presented by Edwin R. Embree, President of the Julius Rosenwald Fund.

Thus closed one of the most significant conferences ever held, to meet in 1934 at Oklahoma City.

Over $1,000 has been received in the membership drive for the N. A. A. C. P. at St. Louis. William Pickens, Field Secretary, directed the campaign and Sidney R. Redmond, Jr., was General Chairman.

The 23rd Annual Report of the N. A. A. C. P., covering the year 1932, is for sale at the office.

BOOKS

Let's Read

Let's Read *The Beginnings of Tomorrow* by Herbert A. Miller. Frederick A. Stokes Company, New York.

"Many forces are concentrating in the awakening of Africa. There are faint and loud notes from Russia that resound in the areas of greatest profits to capital; there are students who have been educated in the higher schools in Africa and abroad, who are reacting as do the students in Asia; there are missionaries who have provided education and sometimes raised their voices against injustice, and are always leading in the direction of self-respect; there are reverberations from the Negroes in America; there was Gandhi a generation ago working to secure justice for Indians who in some degree shared in the disabilities of Africans; there are the Moslems who practice race equality; and finally there are the newspapers which tell of movements elsewhere and of the dilemma of the countries of the white race. There is no cultural unity in Africa like that in India and China, but there are tribal relationships that are, perhaps, more extensive than Caesar found in Europe." Page 281.

"Africa is a continent in which the germs of new growth are just beginning to sprout, but that the world is becoming aware of its importance for the future is indicated by the large number of serious books that have been written about it and the extensive researches that are continuously being made. Nowhere else is there such a sociological opportunity for observing social change taking place such as has previously occurred only after long lapses of time. As Julian Huxley says in *African View*, Africa is a continent 'equal in importance and variety and interest to its sister continents, but with its destiny still fluid, the lines of its human future not yet laid down. It is the one continent not yet set in its ways' and 'is the one major region of the world still free to achieve a new civilization without destroying the old.'" Page 283.

AFRICA

Liberia

President Roosevelt has begun his recognition of the Negro vote by appointing Ceney Werlich, a white attaché of the State Department, as Minister Resident to Liberia. This is the first time since the first minister was appointed to Liberia that a white man has been given this position. An article with documentary evidence of the way in which the Firestone Company is dominating Liberia appears in the July number of *Foreign Affairs.*

West Africa

The new Law Courts Buildings at Accra Gold Coast were built entirely by African labor.

The two little grandsons of the black Emir of Katsina are to be educated in England.

A new home for black seamen will be inaugurated at Antwerp, Belgium, in September, and a similar home has been inaugurated at Matadi, Belgium Congo. The Antwerp home has been donated largely by M. Van Opstal and the Matadi home by M. Bouzim. The Antwerp home is accommodating 150 seamen.

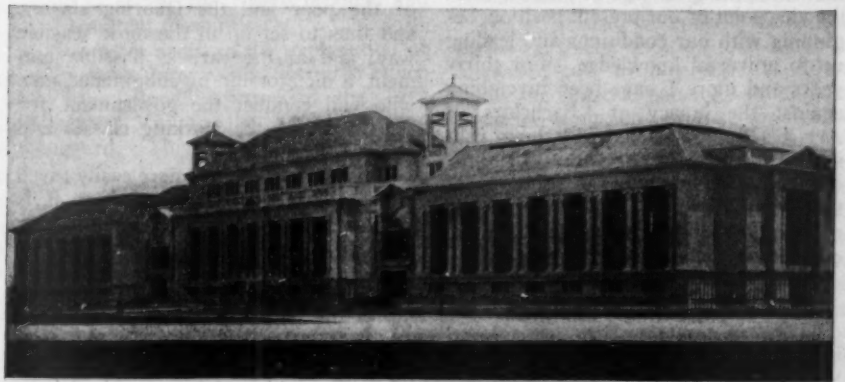
DIED

Dr. Aldrich R. Burton of Philadelphia whose distinguished services in raising the standards of public health were so recently recognized by the Oberlander Trust of the Carl Schurz Memorial Foundation. Dr. Burton was fatally stricken in England on his way to Germany where he was to study on a grant awarded him by the Foundation.

Madame Sisieretta Jones, famous among the singers of yesterday as "Black Patti" who was feted in European and American operatic circles.

Genial "Bill" Cowan, pioneer citizen of Chicago and manager of a $5,000,000 estate.

George H. Woodson, of Des Moines, oldest practicing Negro lawyer in Iowa, former deputy collector of customs and first president of both the Iowa Negro bar and the National Negro bar associations.



The New Law Courts at Accra, West Africa

Postscript
by W. E. B. DuBois

PLUMBING

THIS statement appears in the *Afro-American* of July 1.

This editorial is unwittingly written for us by Dr. W. E. B. DuBois:

He said, "There can be no college for Negroes that is not a Negro college. We must start on earth where we sit and not on the stars where we aspire. The American Negro problem must be the subject of the American Negro college. It must be built on this foundation. Education must be for Negroes as they are and not as they may be or should be. We must begin with Negroes.

"The Negro college should be founded on (1) knowledge of their history, (2) knowledge of their present condition and (3) then it must train the Negro to earn a living under these circumstances.

"The Negro college must become a center not only of knowledge but of applied knowledge. It must root itself into the group life."

In other words, Dr. DuBois is saying that our colleges ought also to prepare themselves to give some such degree as "bachelor of science in plumbing."

If there is one thing that I did not mean in my Fisk speech, this is it. What on earth would a "Bachelor of Science in Plumbing" know that a plumber doesn't? What is a plumber but a man that learns how to solder and screw and join by set rule? Any average grammar school student can learn the basis of the trade in six months and after that it is simply a matter of hard practice. Why should he take 8 years of study?

No. What I said was, that the most exacting training in the highest subjects—astronomy, chemistry, physics, psychology, sociology, modern languages, history, medicine and law, in eight and ten year courses are needed to apply to our position and emancipate us; that these things should be studied from the viewpoint of our present position, beginning with our conditions and leading up to universal knowledge. For thirty years and more I have been inveighing against the lunacy of "Bachelors of Arts in Plumbing" and now I am calling equally idiotic our failure to apply our higher training to the solutions of the Negro Problem, and our attempt to root our education in vague and general culture and not in us and ours.

WHAT SHALL I DO?

I have just read your discussion of Marxism and the Negro Problem in the May CRISIS and I am deeply stirred.

Having only recently begun to read THE CRISIS, I am not familiar with the general line of remedies that you have in mind to apply to the conditions you have so truly and clearly pictured.

What for example, would you suggest for me, age 54, retired physician, knowing nothing else, dependent upon my investments for my living, to do about it?

This is not a merely academic question with me. I am honestly seeking guidance as to my duty in this matter.

I am sold on the teachings of Jesus of Nazareth as the highest and truest principles of human conduct that we have, (but the practices of those who profess to be following Him, in the churches—well they aren't to be mentioned in the same breath with Him.)

So I am ready to listen to any suggested remedy that will fit with those teachings.

LIKE all good editors, we can ask more questions than we can answer and we can tear down better than we can build up, but this is not our individual fault.

First of all, it would be foolish for the writer to give up the income on his investments. He probably worked a great deal harder for them than J. P. Morgan did for his, and he deserves the income more than the person who would get it if he did not take it. And again, we especially recommend the teachings of Jesus of Nazareth. They have been sadly neglected in this world for most of the last two thousand years.

On the other hand, and in addition to this, it is the bounden duty of a conscientious reformer to insist by his vote and voice on:

1. Redistribution of income, particularly through public taxation and confiscation of large income, and severe restriction of inheritance.

2. It is his duty to oppose by every possible means the present dictatorship of wealth and property over the votes of the poor and the laboring classes, and thus to set up in the most feasible way, and at the earliest possible moment, a dictatorship of enlightened men who will conduct the government for the benefit of the working classes and seek to abolish poverty.

This advice is much more easily given than followed, but, nevertheless, it is good advice.

LAWYERS

WE are continually astonished by the silence of Liberals and even Socialists concerning the role which the lawyer is playing in American life. The ethics of law practiced is to our opinion one of the most disgraceful things in modern civilization. Lawyers fill our legislatures and make laws, and then turn around and with the full approval of responsible men, proceed to break down and nullify the very laws which they had themselves drafted in return for a fee paid them by desperate law breakers. Men of the highest social and ethical standing can do this. We see the richest men in America deliberately evading their share of the income tax, and doing this by the advice, conspiracy and connivance of the greatest American lawyers. On the other hand, the poor, the ignorant and the black, are taxed to the bone and thrust into jail and hanged on the scaffolds in frank defiance of law and justice because no lawyer has time to defend them or no layman money enough to pay for their defense. Such a system of legal ethics is a disgrace to civilization, and there is no other profession in the world that could hold up its head and continue to pursue such tactics.

JOBS

AN earnest young lady of Brooklyn, who asks us please to omit her name and address, writes thus to the Editor of THE CRISIS:

"Your tentative program for the year is excellent but it seems that under the topic, Education, you avoid going directly to the issue that is in the minds of hundreds of young Negroes. The people to whom I refer are the college graduates whose parents, after having scrubbed, and fired furnaces in order that their children might have a better chance in the world, find their offspring with a degree in one hand and a scrub pail in the other. How is the 'better chance' coming if the Negro leaders fortunate enough to be at the top are going to beat about the bush or avoid the subject entirely? The question that should be discussed now is: How are we going to place our young college graduates in positions commensurate with their abilities? Of course, you will say, this is the time of depression, you cannot expect to be placed immediately in positions in the professional or business world. While we do not expect to graduate one day and become head doctor of a hospital or principal of a school the next day, we do expect some

interest to be taken in our welfare by the 'big men' of the race."

THE CRISIS AND ITS READERS

THE Harlem Sketch Book of *The Amsterdam News* said recently:

I have received several letters from the business office of the CRISIS urging me to renew my subscription. I have also received letters from *The Literary Digest* making the same request. But there's a difference in the methods employed by the two magazines. The CRISIS stopped coming the week my subscription expired while the Digest keeps coming.

The solution of this difficulty is very easy. If the Editor will just write us a letter and say that he wants THE CRISIS continued and will pay when he can, we will be only too glad to continue it. The thing that gets our goat is for the person who does not want THE CRISIS or who for perfectly good reasons can not afford to take it, to allow us to keep sending it without writing a word. If, of course, our chief thought was circulation on account of our advertisers, as is the case with *The Literary Digest*, it might be good business for us to keep sending it no matter what the wishes of the subscriber were. But we are in the same boat with the Editor of this column, which means that we have difficulty in paying our debts.

ORGANIZATION

THE American Negro has not begun to use his power of organization or to conceive what he might accomplish if he did. His best and most educated elements seek to evade the social leadership of their people under the impression that their best opportunity to advance lies in separating themselves from the Negro race and finding a place in white civilization. They call this "settling" the Negro problem.

As a result, the American Negro's success in business, in fraternal organization, and even in the church, has been mainly the success of the great mass of unlettered people, led to a large degree by untrained devotees whose enthusiasm has far outrun their knowledge. There have been exceptions to this, but they but prove the rule. The educated leadership which today knows the facts of this civilization and has ability to think clearly and logically, is standing aside, criticizing and even escaping the bonds of race or trying to. This philosophy of escape is dominant. We do not want to live in Negro neighborhoods. We do not want to attend Negro colleges. We sneer at Negro business. We declare that there is no such thing as "Negro" science, and as a result of this, some of our finest opportunities are being missed.

For example, in the North, with enlarged opportunity, we continually run across the utter futility in the efforts of Negroes. Let us take, for instance, the Chicago Fair. The Negroes of Chicago have large and effective political power. If they had wished, they could have had set aside for them a building in which they could have shown the history of the Negro race and the accomplishment of American Negroes in such an effective and scientific way that it would have attracted the attention of the whole world. Instead of being an instance of segregation, it would have been an unanswerable argument for the humanity and mentality and adaptability of a great section of the Negro race.

It would be no greater instance of admitted inferiority than the Spanish building or the French building or the American Indian exhibit; but no, any such movement was not only not proposed, apparently no one thought of it. Nothing was done, until, at the last moment, there was some small, half-hearted suggestion of Negro participation among the Makers of America.

On the other hand, in the South, where there is continued frustration of Negro effort through custom, law and lawlessness, we find mass movements and organized accomplishment which are extraordinary when we remember that even here the best trained leadership is not taking hold. The other day, out on the new North Drive of Atlanta, I rode by a little Negro settlement; simple, pretty houses, on high ground, facing this thoroughfare which is destined to develop. But who were these Negroes? Not the graduates of the colleges, not the experienced leaders, but ordinary laborers, able to read and write, but knowing little about the world and its ways. What will result? They will be cheated and driven out of this lovely little settlement within ten years because they do not know how to organize and hold it. Or again, we could organize and develop Negro country life and land-holding, and hitch it up with small industry and manufacturing and commerce. But those who can plan this, are not interested. They are trying to lose themselves in New York or in the West or any place where it is possible to escape the Negro problem and the resultant disabilities.

We refer again to the explanation of remarkable Japanese co-operation which J. Max Bond explains in the June CRISIS: "Go to the Japanese, thou sluggard. Think on his ways and be wise!"

EDUCATION

By GEORGE F. MCCRAY

THE most heated intellectual battles among us have been fought over the education of our children. And strange as it might seem there is no phase of our group life as devoid of general group purpose and practical idealism as the field of education. In such confusion it is quite natural that the relative benefits of education to us as a group are brought into question.

The explanation for this situation is a sad commentary upon the degree of responsibility we have assumed over our own affairs—and the direction of our own advancement. In short there were too many conflicting purposes in the field of Negro education.

First, we have never seriously considered the idea that we should at least supervise the subject matter of our education. Secondly, the efforts we have made in this direction have been practically neutralized by strong and antagonistic differences of opinion. Thirdly, and most important of all, the opinionated impositions of white educators who knew what a minority group with our intellectual limitations should be taught —have been responsible for a great bit of the confusion.

We, ourselves, did not want to acquire an education that would simply be another mark to distinguish us as Negroes. We never had the moral and intellectual courage to examine orthodox education critically. So we and our uplifters argued without frankly stating the basic principles of our cross purposes.

Fundamentally all this debate concerned the proper attitude the Negro should be taught to take toward his social position. It naturally influenced the choice of a vocation, but seldom its technical instruction. It was purely a matter of conditioning the Negro's reactions and wherever the repressive instruction did not succeed and the faculty was for more resistance, his personal economy would debar any really intelligent effort to give concrete expression to his resentment.

Even where the moral or cultural instruction was more indifferent the individual Negro became imbued with exploitative ideas from social suggestion. It is not generally known that Negro students were ever taught that competitive individualism as practised in America was not conducive to the advancement of a group in his position.

But what shall we educate for? That is the pertinent question and it can be answered only by Negroes. We alone know the spiritual pains we suffer from thwarted ambitions, unjust discrimination and virtual economic serfdom. We alone understand the problem subjectively. We know our lives are warped, influenced and conditioned by this problem in a thousand subtle ways. It has existed a great while and there is no reason to expect it will be suddenly alleviated. In the face of all this, the aim of Negro education must represent his challenge, his defiance of the whole despicable situation.

(*Will you please turn to page* 190)

The paramount aim here should be to give our children the type of education that will neutralize the subverting influences of white material superiority automatically destroying the inferiority complex.

As to practical purpose the education of the Negro should be so designed as to facilitate the formation of far-reaching, self-improving and self-defensive organizations within the group. We have come to the point where our future depends on our own initiative. New ideals based on cooperation must displace the spiritual chaos and economic impotence arising from a foolish pursuit of a decadent individualism. This unification of the material with the ideal will provide the greatly needed moral basis for our self-improvement.

Only from this view can we undertake the education of the group with a comprehensive purpose. That purpose must be conditioned by our knowledge of the individual Negro's helplessness in the sharply competitive and discriminating American environment—that the general group welfare will be promoted in proportion to the degree of success we attain in organizing the professional classes and all laborers into one cooperative movement—sanctioned by a new idealism of fellowship and sustained by an intelligent and virile manhood.

NEGRO IN COLLEGE

(*Continued from page* 181)

Doctors of Dental Surgery	2
Bachelors of Divinity	3

And 19 other higher degrees.

The total enrollment of Negroes in white universities has been reported as 2,742. This omits 11 institutions which did not return the total enrollment, and there are always a considerable number of Negro students scattered in colleges which we do not circularize, which would bring the total up to 2,782 as compared with 2,135 last year. The total number of graduates from these institutions are 275 with Bachelor's degrees and 177 with other degrees.

It would seem that the enrollment in Northern institutions is increasing somewhat, while the enrollment in Negro institutions is largely increasing.

The number taking higher degrees is especially noteworthy. For the first time in the history of the Negro race in America 12 Doctors of Philosophy from first-class institutions have been sent out in one year. These include 2 from Ohio State University, 1 from Columbia, 1 from the University of Michigan, 1 from Harvard University, 1 from the University of Southern California, 1 from Chicago University, 1 from Massachusetts Institute of Technology, 1 from the University of Pennsylvania, 1 from Drew University, 1 from Fordham University, and 1 from Cornell University.

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